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Original

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A SERMON

DELIVERED AT THE DEDICATION OF THE NEW CHURCH IN WILLIAMSBURGH.

BY REV. HENRY LYON, PASTOR.

"Peace be within thy walls."—Psalms cxxii.: 7.

These words were originally uttered by the royal psalmist with reference to the city of Jerusalem. That was a place fondly loved by the Israelites, and it has also become endeared to Christians. It was a splendid city, "beautiful for situation," and on this account was justly celebrated. But its chief attractions were of a religious nature. There was that elegant *temple* of the Lord, which was forty and two years in building, and which was the admiration and wonder of every beholder. "Thither the tribes went up, the tribes of the Lord, unto the testimonies of Israel, to give thanks unto the name of the Lord." There was the symbol of God's presence, and there did he speak to them by *Urim* and *Thummim* and the holy *Shekina*. There had lived and taught a long line of prophets, specially commissioned by the Almighty to declare his will. "There were set the thrones of judgment, the thrones of the house of David."

With all these attractions surely it is not wonderful that the Jew should love Jerusalem. The citizen of every clime loves his native land. There is something which attaches one very strongly to the land of his birth, and which will lead all to sacrifice much for its interests. The love of country, O, how strong it is in all our bosoms! How, at times, it seems to absorb almost every other feeling, and lead to the performance of wonderful and nearly superhuman deeds.

But the love of the Jew for Jerusalem was all this, and more too. It united with this the religious element, one of the mightiest impulses that ever touched the secret springs of human feeling. And when the Jew thought of Jerusalem, he thought not only of his country, but of his God—he thought not only of the demands of patriotism, but also of the requirements of religion—of a religion peculiarly dear to him, because revealed to his own nation by the special interposition of Heaven, and inseperably united with its history. It is not strange then that the psalmist should say, "Pray for the peace of Jerusalem; they shall prosper that love thee. *Peace be within thy walls*, and prosperity within thy palaces. For my brethren and companion's sakes I will now say, Peace be within thee. Because of the house of the Lord our God I will now seek thy good."

The Christian may be supposed to entertain, at least, a small portion of that feeling which the Jew had for the temple at Jerusalem, towards that temple in which he pays his devotions to the Almighty. And, assembled as we now are, for the first time in this new edifice, reared by the zeal of a few devoted friends of God's truth, and to be sacredly devoted to his worship, may we not appropriately adopt the language of the text, and say, *Peace be within thy walls?* Peace *should be* within these walls;

1st, Because the doctrine to be dispensed here is calculated to produce peace. Our doctrine teaches the universal paternity of God, the universal brotherhood of man, and a common happy destiny for our whole race. God is the Father of all the human race, because he has made them all in his own image. "Have we not all one Father? Hath not one God created us? . . . There is one God and Father of all, who is above all, and through all, and in you all. . . . To us there is one God, the Father, of whom are all things." And all may properly look upward, and say, "*Our Father* who art in heaven."

We are sometimes reminded of the fact that at one time Jesus said to the Jews, "Ye are of your father, the devil." And on this is founded the idea that God is not the Father of wicked men; for it is said Jesus plainly declared that the devil is their father; therefore God cannot be, and consequently he is not the Father of all mankind. Plausible at first sight this may appear to some, but if we are to understand it thus it directly contradicts those passages which assert the universal paternity of God, and thus tends to bring the Bible into disrepute. There is however a sense in which we may understand this declaration of our Savior, without involving such consequences. There is a difference between a natural relation and one acquired by character. Christ said, "Love your enemies, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father who is in heaven; for he maketh his sun to shine on the evil and the good, and sendeth his rain on the just and on the unjust." Here men are told to do certain things in order to be the children of their Father in heaven. God is already their Father; but they cannot be his children, *in character*, unless they love their enemies; for God loves his enemies; and they cannot be like him—cannot be "followers of him as dear children" unless they do the same.

Again: when the Jews said, "We have Abraham to our Father," Jesus replied, "If Abraham were your Father ye would do the works of Abraham." No one doubts that they were the legitimate descendants of Abraham, and he was their natural father. Yet they did not his works, were not in character like him, and in this sense were the children of the devil. This will help us to explain the apparent discrepancy before noticed. God is naturally and properly the Father of all mankind; for he has created them all in his own image, and endowed them with immortal spirits, which declare their near relation to him, even that of children. We have all one Father, for one God hath created us. But many are not "followers of him as dear children;" they do the works of the adversary, and are, in character, his children. In this way they bring destruction and misery upon themselves; and they will remain unhappy so long as they pursue that wicked course. Yet this does not destroy the relation subsisting between them and their Father in heaven. The prodigal when far from home, in a land of strangers, feeding swine and perishing with hunger, was as truly the child of his father as before he left the home of his childhood. So men may wander from their heavenly Father, into the by and forbidden paths of sin, and there perish with spiritual hunger; but they do not thus sunder the relation between them and Him who made them. That relation does not depend upon their conduct, and is not affected by it. Notwithstanding all their wanderings God is their Father, and

will continue such forever. Yes, my hearers, we have all a Father in heaven, whose parental eye is continually upon us, and whose kind care is ever around us. He will never cease to be our Father, neither will he suffer his faithfuluess to fail to a single one of all his numerous offspring. He is "without variableness or the shadow of turning." O what blessed thoughts are these! How full of consolation and of hope for ourselves and all our race. We will trust *our Father* and fear not.

From the foregoing follows the doctrine of the common brotherhood of man. Of course, as God is the Father of all men, all are brethren. And a divinely inspired apostle declares that "God has made of one blood all nations of men that dwell on the face of the earth." Then God has not only made all, but made all of *one blood*. Among the human race there is a vast difference in stature, in thn form of the feature, in color and in circumstances. Some may imagine themselves much better than others, whom they regard as inferiors, to whom they deny their just rights, or with whom they refuse to associate; but *one blood* circulates in the veins of all mankind. Whatever difference of rank and fashion there be on earth, all are brethren and are regarded with equal affection by our common Father above. All compose one vast family, having one Father and one destiny. Surely if our parentage and our relation are common our destiny must also be common. It cannot be that an everlasting separation shall be made in this family, and a part only be blessed forever, while almighty curses are poured out on the heads of unnumbered millions. Our Father cannot make such a separation, or allow it to be made; he cannot hurl endless curses on his own children. He might allow them to be afflicted for a time, intending to overrule their sorrow for good, as he did in the case of Joseph, who was by his brethren sold to be a slave in a foreign land; in which land he was elevated next to the throne, and became a blessing to his own family and to many nations. In that case Joseph said to his brethren, "Ye meant it unto evil, but God meant it unto good." So God may mean all evil for good; and I believe he has the wisdom and power requisite to overrule it all for good. It shall issue in the greatest happiness of the intelligent creation. But the moment you suppose misery to be endless, you take away all possibility of its ever subserving a good end. In that case it never terminates, and of course cannot terminate in good. Then it becomes a real, unmixed evil, inflicted without a purpose, or on the score of retaliation and revenge. Such a proceeding is unworthy the character of a father; it never can characterize the proceedings of our benevolent Father in heaven. It is said of him in the Bible, that he is *love*, that he is *kind to the unthankful and the evil*, that he is good to all and his tender mercies are over all his works. This is the character of our Father—of the Father of us all. And can he ever forsake any of his children? can he ever doom them to hopeless sorrow? As soon would a kind earthly parent torment his child, simply for the sake of making it wretched. Such a thing never can be till kindness and love are transformed into cruelty and vengeance, and all other impossibilities are realized.

And the family itself never could endure such a separation as it is supposed will take place. Can you stand by and, with composure, witness severe suffering in your own brother? If his dwelling were being consumed by the devouring element, and he himself were enveloped in the flames, would his screams and shrieks be music in your ears and cause you joy? O, how absurd is the supposition! But much more absurd is the idea that one part of the human family can be happy while the other part is writhing in endless pains. Inspiration tells us that "if one member suffer, all the members suffer with it;" and when men are brought to love each other as they love themselves—when they are fit for the joys of heaven—they cannot be insensible to the miseries of their brethreu. Then if one were doomed to endless woe all would partake of that woe, and a dark cloud of sorrow overspread the universe. This does, in my mind, conclusively refute the idea that a miserable destiny awaits any of our race; and it goes far towards establishing the doctrine that all will at last be happy. This, united with the paternity of God and the testimony of scripture, place that grand and glorious result beyond all cause of doubt. Does not our heavenly Father regard the happiness of his children? and will he not make the existence of all a blessing? Most assuredly. He is better than the best earthly parents, and is abundantly able to accomplish all he desires. True, he is just, but his justice is that of a father, designing the good of those towards whom it is exercised, and therefore affords no objection to our views. In fact it confirms them, for the chastisement it inflicts will work the peaceable fruits of righteousness in those who are exercised thereby. Thus it tends to the production of virtue and consequent happiness. On this ground then it is clear that blessedness will finally become universal.

But we have yet to add the testimony of the scriptures, only a small part of which can be adduced on this occasion. The destruction of evil was clearly foretold in the declaration that the seed of the woman shall bruise the serpent's head. If Jesus bruises the serpent's head, or, in other words, destroys the tempter, of course mankind will be delivered from his power, and can no more be enticed to disobey the divine requirements.

It is written that "As by the offence of one judgment came upon all men to condemnation, so by the righteousness of one the free gift came upon all men to justification of life." "As in Adam all die, even so in Christ shall all be made alive." "I have sworn by myself," says God, "that to me every knee shall bow, and every tongue shall swear, surely shall say, In the Lord have I righteousness and strength."

Human language can scarcely be framed so as to give a clearer testimony to any one point than this does to our doctrine. The free gift comes upon all men to justification of life; all who die in Adam are to be made alive in Christ, and every one is to have righteousness and strength in the Lord. If you believe these testimonies in their plain and evident sense, you believe, with us, in the destruction of sin, and the final universal prevalence of righteousness.

When that glorious era will occur we do not profess to know. What Jesus said with reference to another event is true of this: "Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." "The times and seasons" we leave with God. It is sufficient for us to be assured that the time is coming when all evil will be destroyed, and holiness and happiness pervade the intelligent creation. We have pledged for this reason and scripture—the promise and oath of Jehovah; and we can no more doubt its truth than we can doubt our own existence. And, to us this is the crowning excellency—the chief glory of Christianity. Take this away, and the destiny of the human race is involved in darkness and uncertainty. We know not what will be the final condition of ourselves or our dearest friends, and uncertainty upon this momentous subject is sure to bring much wretchedness to the contemplative mind. Perhaps there is no misery so great as that which has been caused by false views concerning the destiny of mankind. Thousands have thus been driven to distraction and even to the commission of suicide. Are we not then justified in holding as peculiarly dear those cheering views which it is our happy privilege to entertain? They give us the assurance of a father's love and blessing, and a final happy home in heaven for all the human race. We have no doubt about the destiny of ourselves, or our friends; for we have no doubt about the destiny of any of mankind. Our Father in heaven cares for all, and will ultimately crown all with immortal bliss. This assurance is worth more than the wealth of the world. Destitute of the

former, but possessed of the latter, we should be "poor and miserable, and blind, and naked." But possessed of the former, though destitute of all things else, we should have the greatest of all riches—the treasure of heaven.

These are the sentiments to be proclaimed within these walls; and it seems to me that no labored effort is necessary to show that they are calculated to produce peace. What are the feelings naturally inspired in our bosoms by the conviction that we have all one Father, are all brethren, and are destined to the enjoyments of a "common salvation?"

They are, first, gratitude to our Father, and, secondly, kindness to our brethren. He who views God as his Father, must naturally entertain towards him something of the respect and the affection of a child for his parent; and he who regards all men as brethren should feel towards them as a brother towards his brethren. And a man will not injure or oppress his brother; at least, there are not many who will do it; and it is not the tendency of brotherly feeling to lead to this, but directly the reverse. We conduct kindly towards our brethren; we live in peace with them, and strive to benefit them when it is in our power to do so. And thus shall we do towards all men if we view all as brethren. Now I do not say that all who possess our views feel and conduct in this manner; I know they do not; but what I maintain is that this is the legitimate influence of our views; and that thus they are calculated to bring "peace on earth, good will to men."

Surely that sentiment must be valuable which tends to do away with enmity and strife, and make men feel and act like brethren. Too long has the fell spirit of discord prevailed in the world; and many are the scenes of wretchedness which it has occasioned. And we think the popular doctrines of the day are not calculated to produce the needed reform. They view mankind, not as brethren, destined to a common home, but as bound to opposite states in the world to come, and declare that enmity and wrath will always prevail, yea, even that God himself will indulge them forever. Now, when people believe thus, and think it is their duty to imitate their God, what can we expect but that they will worry and devour each other? It is but natural that they should do so. But very different should be the conduct of those who entertain the views we cherish. We believe that all are united in one family, having one Father and one destiny; and while this faith is impressed on our minds we cannot engage in schemes to defraud or injure our brethren. We must feel that those around us are worthy of our affectionate regard, and endeavor to cultivate friendship and peace with all.

Some people think that if our doctrine is true there is no use in preaching it. But is there no use in preaching a sentiment which is calculated to produce such blessed consequences as these. Is it of no importance that injustice, oppression and war should cease, and the opposite virtues prevail? Certainly this is matter of the highest concern. Then it is of great importance that the means should be employed which are likely to accomplish this end. And we have shown that the prevalence of the sentiments we maintain will tend to this result. Therefore we should faithfully and zealously proclaim the Gospel of Jesus in all its fulness and glory. May it go on in its holy mission till the world is regenerated, and peace and love everywhere prevail.

Let us who have embraced this Gospel be careful to live according to its requirements. May its peaceable influence be exhibited in our lives. Let us as much as in us lies live peaceably with all men. The wisdom from above is *first pure*, then peaceable. We are to look first for *purity* and then for *peace*. We must battle for truth and virtue while sin and error remain; but even this warfare may and should be conducted in such a manner as to give no just cause of offence. Faithfully, but yet kindly, should we contend for the true and the right, harboring no enmity towards any of our race, and sincerely desiring the good of all. Especially among ourselves should we put away all enmity, and strife, except the noble strife to excel in doing good. And this we shall do if we permit our faith to have its natural and legitimate influence upon us. Surely, those who are bound together by the strong ties of a common brotherhood and a common faith, and who look forward to a common glorious destiny, should maintain "the unity of the spirit in the bond of peace." Peace should be within these walls, because the doctrine to be preached here is calculated to produce peace.

I have already occupied nearly as much time as is usually allotted to a discourse, and must therefore be brief in what remains to be said.

I remark again: *Peace should be within these walls*, because peace is essential to our prosperity. With much labor and perseverance we have been enabled, by the blessing of heaven, to erect this beautiful temple, in which to worship God according to our ideas of propriety and duty. Long and anxiously have we looked forward to this time. And our eyes are now blessed and our hearts cheered by beholding this work accomplished. But we should not look upon this as the end of our labors. It is only a means for the accomplishment of an end. The end to be sought is the promotion of truth and virtue—the advancement of the Redeemer's kingdom. The position we now occupy is attended with greater responsibilities and calls for greater exertions. The eyes of this community are now fixed on us as they never were before. Friends expect, and foes fear much from us. Great faithfulness is now demanded from every one of us, and it is required that all should cheerfully do their duty. All our friends desire the prosperity of the great and good cause in which we are engaged. It is the best and holiest cause that ever enlisted the attention of mortals. To us it is given to proclaim the acceptable year of the Lord, to heal the broken-hearted, to point all to a Father in heaven whom they should love and serve. The prosperity of this cause is intimately connected with the highest interests of humanity on earth. And its prosperity here, under God, depends on the union, wisdom, and zeal of its friends. If we all faithfully do our duty, God will bless us, and success will crown our labors to build up Zion in this place. We must drive far away from us the spirit of discord, and live and toil together in peace.

No cause can succeed if its friends are divided and opposing each other. It is the dictate of reason and experience, as well as scripture, that "a house divided against itself cannot stand." Union and peace among the friends of any cause are essential to its prosperity. It is because these have characterized us hitherto that we have done so well. Had there been a spirit of enmity and uncompromising bitterness among us, we should not have been able to rear this house. And now that it is reared we say "Peace be within thy walls." Better, far better that these walls had never been raised than that they should be the abode of unholy strife. I hope we shall all study the things that make for peace, that we may enjoy the blessed consequences ourselves, and also favorably commend our faith to the attention of those around us.

Many societies have been grievously afflicted, rent asunder and ruined because they were careless about this all-important thing. Let us never neglect it; let us ever keep our eyes on the peace and prosperity of our society, and zealously strive to promote its interests.

Peace is easily maintained if we only have the disposition to do it. They who truly love each other, and strive to live in peace, never fail of doing so. Even where there is a difference of opinion there is no necessity for unkind feelings or hard words. If a person, in our opinion, departs widely from the christian faith or life, and obstinately persists in so doing, we may peaceably withdraw our fellowship from him, and without denunciation, leave him to pursue his own course.

And in the business affairs of our society it is not to be expected that all will think alike. We are differently constituted, and have our peculiar ideas concerning many things. All have a right to their own opinions: and all have a right freely to express their opinions upon all subjects. This, however, should always be done in the spirit of kindness; and when the will of the majority is clearly ascertained, let that will be the rule of action. Let all determine that, whatever their own preferences may be, they will cheerfully conform to this, and then certainly, Peace will be within these walls—then there shall be no violence here, no wasting or destruction within our borders, but our walls shall be called salvation and our gates praise. Long may it be so. We are brethren, and should not "fall out by the way." Peacefully and faithfully let us go on in our labors of building up spiritual Zion, giving place to no "root of bitterness." And here may the truth of heaven "have free course, run and be glorified." We dedicate this house "to the God of peace," to his service and the advancement of his glory—to the advocacy of that Gospel which is "good tidings of great joy, that shall be unto all people," and which brings "peace on earth, good will to men," to the upbuilding of that blessed kingdom concerning which it is declared, "Of its increase and peace there shall be no end." May it be sacredly devoted to these great and good purposes. "Peace be within thy walls."

THE COMPARISON.

Mark the misers' sorded pleasure,
When he views his darling ore;
Oft returning to the treasure,
Counting oft his precious store.

Does he prize uncertain riches,
Fondly doat on shining gold;
Christian, this a lesson teaches—
Thou hast "bags which wax not old."

But can human calculation
E'er the value ascertain,
Of that glorious word, *Salvation*,
Thy inestimable gain.

Count the dew-drops of the morning,
Glittering in the solar ray;
Count the stars yon arch adorning,
Wide o'er heaven's expansive way.

Count the pebbles of the river,
Or the sand upon the shore;
Only then, may a believer
Tell his purchased blessings o'er.

Mighty sum, all sums excelling,
Which to Jesus' love we owe:
As the vast amount is swelling,
Let our ceaseless praises flow.

Let us reckon, love, and ponder
O'er the riches of his grace,
Till we're brought, with joy and wonder,
To behold him face to face.

BRIEF REFLECTIONS.

"*He that believeth not is condemned already*"—"*And the wrath of God abideth on him.*" When we consider the great work and plan of salvation—its firmness—its fulness, and its universality, and especially when we reflect what it cost—even the death of the Son of God, and that to save a world from sin and its consequences; I say, when we duly consider all these things, we behold the justice of God in the condemnation of the wilful unbelievers, and see a reason why the wrath of God should abide on him, while persevering in the way of sin and unbelief. Unbelief of the word and doctrine of God and Jesus Christ is emphatically charging them with falsehood, and denying the Lord that bought us with the price of his blood. God has made declarations in the scriptures of truth, and calls upon his creatures to believe those declarations, and to obey his reasonable requirements. To disbelieve and consequently refuse obedience to his divine authority is highly presumptuous, and merits the just condemnation and displeasure of the righteous lawgiver and judge. How important then and how reasonable to believe the truths of God's word, which truths are for our own interests, and the belief of which will fill the believer with joy unspeakable and full of glory, while the reverse is to endure condemnation and wrath, which are the legitimate fruits and consequences.

"He that believeth not is condemned already." Here we see that the condemnation or damnation and the wrath of God are inflicted on the unbeliever in the present time, and while remaining such. It is not put off nor deferred till they enter an eternal state. But the question now arises, What is it to be believed which is of such consequence? I answer, It is the gospel contained in the holy scriptures of truth which is presented for our belief, and which is of such momentous consequence. Yet it is only those who *hear* the gospel that can be benefitted by it or condemned for not believing it. And the question now arises, What is the Gospel? This is an important question—one which merits a rational answer. The Gospel, I consider, is in a certain sense, a scriptural account of what God and Christ have done, and have promised to do in the final salvation of sinners. I say what they have done, for in the Divine councils the work of redemption and salvation was finished when Christ after suffering, the just for the unjust, bowed his head upon the cross, crying it is finished, and gave up the ghost. Christ, by his death and resurrection purchased every child of Adam. He died for all—gave himself a ransom for all to be testified in due time. Hence *all* are called his purchased possession, and he has promised to give them eternal life, and draw them all to himself. The Gospel, then, is the intelligence of something already provided in the Divine councils, which we are called upon to believe. Consequently our belief or disbelief cannot create or disannul it. As says the Apostle, "What if some did not believe, their unbelief shall not make the faith or plan of God of none effect." This Gospel then, is good news, glad tidings of great joy, which shall be to all people; for to us a Savior was born on whom was laid the iniquities of us all, and by whose stripes we are to be healed and to be made partakers of eternal felicity in an immortal resurrection. Thus is life and immortality brought to light through this gospel, for the whole human family. This, then, is a glorious gospel of peace and salvation. It was that preached to the patriarch Abraham, saying, "In thee and in thy seed all nations, families and kindreds of the earth shall be blessed." It was the same that was preached to the prophet, saying "In this mountain (Christ) shall the Lord of Hosts make unto all people a feast of fat things."

It was the final consummation of this Gospel that St. John had a prophetic view of when he saw "every creature in heaven and in earth, and under the earth, singing praises to God and the Lamb forever and ever." And to effect this glorious result the Apostle says "God is now in Christ reconciling the world unto himself."

If God had not determined that this Gospel should have resulted in the final benefit of all his creatures he would not have presented it to them for their belief, knowing in that case that it would only have augmented their final wretchedness. But by seeing the end from the beginning he has secured in Christ the salvation of the world, and has so fixed the plan that the gates of hell cannot prevail against it, nor unbelief render it ineffectual. Thus this Gospel standing sure and having Christ the foundation and corner stone, in believing it we believe the truth and thereby find rest to our souls.

This Gospel represents God as a being of infinite love, power, knowledge, and goodness, impartial and unchangeable. It represents God as the Father of all, and

all men as brethren—which heightens their obligations to love and cherish each other. It is just such a gospel as we need, and just such a gospel as all good men desire, and such a gospel as all men are commanded to pray for. Yes! for it is the gospel of Christ. Surely then, it is highly criminal to reject it, or to build our faith upon the hay, wood and stubble of fallible man, which cannot abide the test of truth.

While unbelievers are eating the fruits of their folly, the believers in this gospel can rejoice in God, looking forward to that glorious time when every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father. Who are those that reject this gospel? Are they exclusively the world's people, so-called? By no means. Who then? Just read this communication to your neighbors and fellow-townsmen and you will readily have your answer. "Whoso readeth let him understand." J. MINER.

Original.

CLERGYMEN AND POLITICS.

MESSRS. EDITORS:—I was much pleased with the general tone of a short article from the New York Observer, in your paper of the 29th ult. on the subject of "Clergymen and Politics." The first paragraph seems to contend for the right of clergymen to hold opinions of their own on political as well as other questions, and even to express them; but the second contains some admirable hints as to a judicious observance of time and place in expressing such opinions, although it leaves them to judge for themselves. This they must necessarily do either with, or without the advice of friends. But this paragraph is so good, with one very slight exception, that I beg leave to transcribe it, adding as I proceed, some few comments in order to bring it more distinctly before your readers.

"As to *expressing* their sentiments, they must judge for themselves as to the time and place. There are some questions so intimately connected with the moral interests of the country, that no time or place is too sacred for their discussion. (Admirable!) When intemperance, popery, or any other *moral* evil is involved in the issue of an election, it is just as proper for a clergyman to utter his sentiments on the subject as any other. (Most certainly, on all great moral questions the minister should be free, and the pulpit open for their discussion: but I am rather at a loss to determine why the writer did not couple Universalism with Popery. I rather think it must have slipped his memory.) But he may be opposed to a National Bank without preaching on finance, or opposed to the Tariff without preaching Free Trade. (Yea, and the same may be said of all questions of mere expediency—for instance, the extension of the right of suffrage, &c. &c) His own good sense should guide him in this matter. Especially in reference to *mere* politics, *it is in the highest degree* desirable that the pastor should keep himself so far aloof, as never to diminish his influence for good with the men of either party. (Excellent.) If he takes strong ground for either, his language in public and private, in preaching and prayer, will often be misunderstood, and he will be reproached. But he has a right to his opinions, and to express them *in a proper way, at the proper time,* and the attempt of editors to silence the preacher, out of the pulpit or in it, should be resisted by all independent men." The italicising is my own. In reading this paragraph, I was half constrained to cry out, "Them's my sentiments." I could not have better expressed them myself, with the single exception that I should not have classed Popery among the great moral evils, such as intemperance, war, &c. But let that pass, as the writer is probably sincere in believing it belongs to the same category.

Now as to the privilege or right of clergymen to hold office under the new constitution of this State, which they could not do under the old. I am not sorry that the disability has been removed; at the same time, I cannot but hope that they will generally exercise too much discretion to be found electioneering for office, either to make constitutions, or to make laws for the people, or to administer them when they are made. At all events, it is to be hoped, that whenever they take up a new trade they will at once lay down the old one.

How would such language as the following, jingle in the ears of persons of correct and refined taste. The Rev. Gen. A. B. is to take command of our armies in Mexico. The Rev. The Hon. Mr. C. D. has arrived and taken his seat in in the Senate. The Rev. Esquire E. F. was called on very unexpectedly to administer the consolations of the Gospel at the bedside of a dying member of his church, but was so earnestly engaged in the trial of a very important cause, between two neighbors, one of whom had, by neglect to shut the gate, suffered his pigs to run through into the enclosure of the other, and destroy at least three hills of corn, just peeping up out of the ground, that he could not by any means get away ta attend upon the dying lady. Before another clergyman could be obtained from a neighboring town, her spirit, alas! had taken its flight. His Excellency, the Rt. Rev. G. H., D. D. L. L. D., was inaugurated President of the U. S. on the 4th inst. Such are the varied talents and untiring industry of the Rev. Doctor, that it is confidently expected he will be able not only to attend to all the duties of the Presidential Office, but manage, with most consummate skill, all the political intrigues in which it will be necessary for him to engage, in order to insure his reelection, and at the same time serve as chaplain to both houses of Congress.

Furthermore, I think that when the prohibition against the clergy, as to holding office, was removed, it should have been coupled with a condition that whenever they, or any portion of them should think proper to exercise the right, in common with other men, of seeking and holding office, they should at once assume all the responsibilities, such as military duty, fire duty &c. to which all other classes are liable, and from which the clergy have heretofore been, and I suppose are yet exempt. Why should they, I would ask, enjoy all the privileges of other men, and not be subject to all the responsibilities of other men?

I once knew a local Methodist preacher who was a standing candidate for the Legislature, and sometimes made out to get elected, as he was pretty good at electioneering. A law passed subjecting every clergyman to military duty who should become a candidate for the Legislature. The Rev. gentleman's name was never afterward before the people as a candidate.

INVESTIGATOR.

Mysterious Disappearance.—A respectable widow, who has lived alone for a number of years in the upper part of house No. 146 Ludlow-st. being missed by an intimate acquaintance of hers residing in Cannon-st. whom she had been in the habit of frequently visiting, Capt. Wandell of the Essex Market Police Court went to the house of the missing lady yesterday, and failing to obtain an answer to the knock at her door, made inquiries of the occupants of the lower part of the house, as well as the adjoining premises, all of whom stated that they had seen nothing of the widow lady for some time: whereupon Captain Wandell forced open the door of her apartments, when the bed clothes were found turned down as though she had just left her bedroom. Her canary bird, however, was found dead in its cage, and appeared to have died from starvation, thereby indicating that the occupant of the rooms had disappeared some time previous. Capt. Wandell then with some difficulty found a daughter of the missing lady in King-st., near Varick, who stated that she had not seen her mother since last New Year's day, and on account of an ill feeling that existed between her husband and her mother she experienced no uneasiness on account of not seeing her. On making a farther examination of the apartments occupied by the lady in question everything appeared as usual, not a single article seemed to have been disturbed. This mysterious disappearance has occasioned considerable excitement in the vicinity, and especially among her acquaintances, who naturally suppose that there has been foul play in the matter.

THE CHRISTIAN AMBASSADOR.

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Reply of the Christian Inquirer.

The Christian Inquirer of March 11th, contains an article of two columns in length, in reply to our recent article, on the course which that paper has pursued towards Universalists and Universalism. Though we have no wish for any controversy with the Inquirer, we cannot permit the article to pass unnoticed.

1. We are represented as complaining because the Inquirer has freely commented upon the peculiar doctrines of our denomination, and as having advanced the idea, that the mutual obligations of friendly sects, forbid the expression of any dissent, by the Unitarians, from our peculiar opinions. That our readers may see the style in which the Inquirer speaks, we will give the following extract.

"We want a robust, manly friendship with all related sects; not a bowing and cringing, a coaxing, wheedling, flattering friendship with any. And we hold it to be a proof of morbid jealousy to pick out censorious sentences from articles having general purposes, and hold them up as general verdicts of reproof or disparagement, passed upon the body to whose distinctive opinion they may refer."

Such language may be thought courteous and just, and an adequate reply to the instances we gave of an utter misstatement of our views. It may be thought that, moved by a *morbid jealousy*, we picked out sentences from articles having general purposes, and thus did the Inquirer injustice; but it would have been more satisfactory to us, if, instead of describing our supposed feelings, what we denominated misstatements, had been either proved true, or recalled. The fact is, we have never uttered a word of complaint because the Inquirer commented upon our doctrines. We have never written a sentence which implied an unwillingness to have them freely investigated; and the Inquirer has not the slightest authority for intimating that we wish for a *bowing, coaxing, wheedling, flattering friendship.* In our last article, we said, from "avowed opposers, who have often assailed us in the language of unsparing abuse, and dealt in shameless misrepresentations, we do not expect justice. But when those who profess friendship speak of us, we look for at least a fair statement of our views."

Thus our complaint was, not that our peculiar opinions had been criticised, not that some of our doctrines had been spoken of with "emphatic disapprobation," but that our opinions had been *unfairly stated.* As instances we gave the following among other extracts:

"The Universalist has eyes only for the texts which teach that God is love, which describe his Fatherhood, and hold out the promise of the final victory of good over evil."

"Calvinism produced Universalism. The one making the shadow of God's law the shadow of death, and rendering the responsibilities of existence a risk which no creature would voluntarily assume, for any possible prize to be attained; the other converting the Divine Being into a doting Father, who can set aside any law to please his spoiled child, and means to constitute him the heir of his fortune, let him be or do, what he will. We cannot doubt that truth is favored by these counteracting extravagances; but we cannot hold them to be safe and useful opinions."

The circumstance that these misstatements were in an article written for a "general purpose," does not render them any the less objectionable. The most unjust misrepresentations may be given, even in an avowed defence of a religious system. A side stab is as bad as any. Why then, does the Inquirer, instead of meeting the charge we preferred, seek to give us a position we never assumed? We complained that Universalism was *misrepresented*, and our charge is met by the declaration, that the Inquirer has entered into no league with Universalists, not to criticise their doctrines! But is this any reason why it should say, Universalists have eyes for only one class of texts, and that they make God like a doting father, who sets aside any law to please a spoiled child?

But the Inquirer says, its representation accords with the general opinion of Universalists; and therefore, it must be right. Let us apply this reasoning to Unitarians. It is the general opinion that Unitarians deny Christ. It is also a general opinion, that they are non-committal on the subject of punishment; that they undervalue the Scriptures; that they deny the new birth; that they do not believe in revivals of religion, and that their ministers are philosophers, rather than Christian preachers. All these opinions are quite as general as the idea, that Universalism represents God as setting aside his law, in order that his children may sin with impunity. The Inquirer ascribes to us views which we deny, and which we say no Universalist ever taught, and which are at war with our fundamental ideas on rewards and punishments; and then justifies itself by giving the opinions entertained of us by the bigoted and prejudiced!! And this it calls a kindly effort to set us right! And because we do not like it, it intimates that we are suspicious or jealous!

2. In the article under consideration we find the following paragraph:

"Universalism is the name for a peculiar doctrinal view of Christianity, from which we dissent. It is also the name under which pass the general sentiments of a large and respectable body of Christians, with whom we extensively agree. It is not easy, except by careful attention to the connexion in which the word occurs, to say in which of these senses it is used in our paper. We think, however, no right-minded and sagacious person, in a mood neither suspicious nor jealous, could fail to see that when we speak disapprovingly of Universalism, it is in its peculiarity, as the world at large understands it; and that when we speak in approbation and fellowship, it is of the sect under that name, whose general sentiments accord with our own. Now, Universalism as a peculiarity, and as all the world not Universalist understands it, never had a particle of our liking, or our praise. We hold it to be a great and pernicious error, and none the less so, because it grew out of another great and pernicious error—the doctrine of a wide and everlasting ruin of all souls not believing in a certain set of doctrines. This error we have no more respect for than any other error. Nay, we like it less than any, because it is associated with those so nearly in fellowship with ourselves; and because it exists probably to a greater or less extent in its extreme form among ourselves. We are more jealous of it, the more interested we are in those who receive it. The nearer we approach and the more friendly the relation we sustain, to our Universalist brethren, the more anxious do we become to be true, uncompromising, jealous and faithful, in respect to whatever seems false and injurious in their creed."

We are not certain that we understand the above paragraph. *Universalism as a peculiarity, as all the world not Universalist understands it, never had a particle of our liking or praise.*" Now Universalism as a peculiarity, is the doctrine which teaches that all mankind will be saved through Jesus Christ. What all the world would call Universalism, I neither know nor care. If we wish to know the doctrines of a sect, we will go to its accredited standards of faith, and not to all the world. Does the Inquirer mean to say, that it never had a particle of liking for the doctrine of the final salvation of all men; and that it is a great and pernicious error? Does it mean to say, that it likes this less than any other—less than the horrid doctrine of infinite misery as taught by Calvinists and Methodists? As a sect, we have no other peculiarity. We are not distinguished by the idea, that all punishment is confined to this world, and that there is no connexion between our condition here and hereafter, and we never were. If the Inquirer has refer-

ence to any other peculiarity, it must be one which all the world ascribes to us, and in which we have no faith.

We have said, that we are not certain that we understand the above quotation. We are in doubt, for this reason. The Inquirer admits the doctrine of the restoration of all men. It holds this, as a doctrine taught, not by revelation, but by philosophy. It is a philosophical, though not a revealed, truth. How then, can our peculiarity be a great and pernicious error? Is the meaning, it is a great and pernicious error to teach it as a revelation, though not as a deduction of philosophy? We can hardly suppose this; for it is a perfect absurdity to say that a philosophical truth is rendered pernicious by being taught by revelation. It is a philosophical truth, that all moral acts produce effects in perfect accordance with their nature. This is also a revealed truth. Indeed, revelation and true philosophy must be in perfect agreement. We do not see, therefore, in what sense our peculiarity is a great and pernicious error. Perhaps the Inquirer means, that our error consists in teaching the certainty of the final salvation of all men. But here again is a difficulty, for if the salvation of all men is taught by philosophy, it must be true that all men will be saved; and if true, then certain.

We cannot suppose that the Inquirer means by our peculiarity, limiting all punishment to this world, for it knows that that is not our peculiarity. It has had repeated assurances that such is not the case; and we cannot believe that it would have the hardihood to make a misstatement so glaringly false.

We wish the Inquirer would be explicit. It has said a great deal in regard to Universalism; and yet, if we were asked what are its views respecting punishment and the future world, we could not answer. It has so much indefiniteness, that we positively do not know what are its opinions. In April, 1847, it contained the following:

"The *duration of sin and misery* is a question therefore which *philosophy* does not settle for us, and which our hearts do not require to have settled. We are utterly opposed to the doctrine of *endless misery* considered as wholly contingent upon the sin ofthis life, or as a fate already announced for individual sinners. Any doctrine which bars the soul against a *voluntary return* to the ways of virtue and holiness, at any period of its history, is hateful to our souls! Deeply conscious as we are, (and who is not) of the obstacles which our present sins place in the future pathway of the soul, *dreadful* as is the *power* of habit, capable as the soul is of a degradation below anything which this world allows it, dark as is the future which opens upon debased, hardened and abandoned spirits—yet who can cease to hope that new circumstances, a deeper spiritual experience, and the ever blessed Providence of God, may reclaim, at some period in their career, the spirits of the worst men! But to say that this certainly *will be so*, or that the justice and goodness of God demand it, is to affirm something contrary to experience, to the laws of the soul, and to a sonnd moral philosophy."

Here it is said, that neither reason nor philosophy teaches the final restoration of all! And yet the Inquirer holds to the restoration of all on philosophical grounds!

There are those who believe that the future world will, in one respect, be like this. Good men may there become bad, and bad men good; that there is nothing in the condition of either the bad or the good, which renders their characters fixed. Though such believe in endless happiness, they do not believe it certain that any one will bedle ssly happy; and though they belive in endless misery, they do not believe it certain that any one will be endlessly miserable; and that, throughout eternity men may be changing from sin to holiness and from holiness to to sin! Are not such the Inquirer's views? and are they not a necessary result from its idea of the freedom of the will?

3. In what we said about "words without works," we had no reference to exchanges. A great desire had been expressed by the editor of the Inquirer to become acquainted with Universalists, but many months had passed away, and yet we had not had the pleasure of seeing him. A request had been published to have some work on Universalism named, in which could be found a fair statement of its doctrines. To this he thus refers in the article before us:

"Perhaps the Messenger will now refer us to some work in which we can find a positive statement of the views generally entertained by Universalists. We made this request some weeks since, but have not yet received any reply."

All this looked strange. If we wished for the best exposition of Unitarianism extant, we should go to some Unitarian Clergyman, and especially if we had a strong desire to form his acquaintance. The request, therefore, which the Inquirer contained, appeared to us very singular, and looked like quite a flourish about a matter with which the public had no concern. A private note would have answered all purposes. We have frequently borrowed books from Boston Unitarian Clergymen, and though we never had the pleasure of lending them any, we will reciprocate their favors by lending to any of their brethren. We will now say, that the editor of the Inquirer, will find at the Universalist Book Store, 140 Fulton street, up stairs, Paige's Commentary, 3 vols.; Cobb's Compendium of Divinity; Sawyer's Review of Hatfield, and a tract on the question, what is Universalism? He shall be welcome to their use, or any other Universalist books in the store, as long as desired.

In reply to what is said about exchanges, we have but a few remarks to offer. We would say, and most *emphatically*, that we have never solicited an exchange with the editor of the Inquirer; that the subject of exchanges was first introduced by him, and was advocated in terms which led many to suppose, that he was in earnest, and firm in his purpose. We have never asked for an exchange, and we are far from thinking that any peculiar advantages would be secured by it to our denomination. We hope, therefore, that no one will suppose that we think an exchange would be a great and special favor to Universalists. We say, as we have said before, that we are ready for an exchange. We would say also, that while we preach we shall keep our pulpit free, not only for Unitarians, but for Presbyterians, Baptists, Methodists, or any minister who believes in the Bible, if we think him competent to instruct our people, and he has the confidence of his own denomination, providing he will open his pulpit to us. We think that, in this, an important "principle is involved." We should make no exception to this rule, unless there were peculiar circumstances to require it, or we thought that the exchange was sought from motives of worldly policy, or that it was a plan to injure Universalism. We had an invitation to assist in dedicating the Church erected in Lexington, Mass., for Prof. Follen, which we could not accept, because a similar courtesy was not extended to the resident Universalist Clergyman. Of the motives which led to such a course we knew nothing; but we considered that it would be unjust to a ministering brother and his society, for us to comply with the request. The act seemed to say to the Universalists of the place, though we do not fellowship your minister we fellowship Mr. Skinner, of Boston.

We conclude by saying, all that we ask of the Inquirer is not to give its inferences for our faith, and not to take what all the world thinks about us for Universalism. We have never asked it to spare our errors, but on the contrary, have thanked it for frankly expressing its opinions upon our faults as a denomination. We have said that we asked the Unitarians to make no compromise with us; and this the Inquirer knew when it spoke of those who seemed to desire a bowing, coaxing, wheedling friendship. O. A. S.

Fast Day in Connecticut.—The Governor of Connecticut has appointed Friday, April 21st, as a day of fasting and prayer.

History of Universalism in New York.

FROM 1773 TO 1796.

We hear nothing more of Universalism in New York for ten years, till 1783, when, by an incidental statement in the Life of Murray, we learn that "in the city of New York, a church had been purchased, which they forebore to open, until it could be dedicated by the peace-speaking voice of the promulgator," and that "in the metropolis of Pennsylvania, New York, and Massachusetts, he was earnestly solicited to take up his residence." Where this church stood, and what became of it, I have never learned. It is also observed that previous to 1783 "Mr. Murray continued uniformly to devote the summer months to his multiplied adherents, from Maryland to New Hampshire." This, however, was during the period of the war of the Revolution, and we have no record of his visit to New York during that time. It is not probable that he was here, for the city was in the possession of the British forces, and Mr. Murray was acting as Chaplain in the Rhode Island troops by appointment from Washington. We have no positive knowledge of his preaching in this city until 1790, when, having triumphantly vindicated his character against the foul aspersions of his enemies in Massachusetts, he made a general tour from New England to Maryland, revisiting the fields of his early labors, looking up the brethren, who had become greatly scattered during the long absence of the shepherd, and comforting and confirming such as remained.

It is probable that Rev. Elhaan Winchester, in passing through New York, from his home in the North, to the field of his labor at the South, became acquainted with some of the believers, and spoke to them concerning the things of the kingdom. It is related of him, as we find in the Modern History, page 340, that "early in the autumn of 1780, he began his journey to South Carolina, to return to the Society there over which he had been settled. On his way, he tarried awhile at Pawling's Precinct, near the eastern boundary of the State of New York, where the subject, that now engrossed his mind, was frequently the topic of conversation. Of the family of the Rev. Mr. Waldo, with whom he tarried, one came to be fully convinced of the final salvation of all mankind, and several other religious people who were present, were overheard regretting that they had inquired so far into the subject, as they could not resist the arguments he had proposed." From this account it is inferable that the doctrine had become sufficiently known to be misrepresented, and held up in such a light that people were afraid to believe it. From the first this doctrine has been doomed to struggle against the most violent and determined prejudices, produced by the slanders and falsifications of those who have lacked the courage or ability to examine it, or treat its advocates in a cordial and christian manner. Denunciation has been substituted for argument, vituperation for christian courtesy, and the voice of terrible warning in the place of inquiries after truth and righteousness. But, surrounded by such difficulties, the doctrine has lived and flourished beyond precedent, and won for itself a confidence and character the most alarming to its opposers, till open hostility has nearly ceased, and only a guerrilla warfare is carried on against it.

It is evident that the doctrine of Murray flourished in New York to some extent, from the fact that two works advocating it had been published here prior to the regular organization of a religious society, holding and maintaining those principles. In the year 1787, a work of 300 pages was published, called "THE UNIVERSALIST." It was written by William Pitt Smith, M. D, a man of acknowledged abilities, and great excellence of character. Had his life been spared to the common age, in all probability he would have been greatly distinguished as a physician and statesman, if not theologian. Few ever ascended more rapidly the hill of fame, with fairer prospect of attaining its highest acme at an early age. But he was stricken down at 36, by a disease incurred by over-exertion and exposure, while performing the double duty of physician and statesman. We find the following account of him in the "Modern History of Universalism."

"His professional talents; his literary acquirements; his character for honor, honesty and philanthropy were so extensively known, acknowledged and approved, that he became very popular, and gained a political influence which he was ambitious to use for the benevolent purpose of ameliorating the condition of the human species. He was elected a member of the Legislature for the year 1796, and was a strenuous advocate of the bill providing for the abolition of slavery. His unremitting zeal and untiring exertions for the attainment of that philanthropic object, were regarded as prominent among the causes which produced his death. Anxious to fulfil all the duties which had devolved on him, on the morning of the day on which the bill above mentioned was to be discussed in the Assembly, which was sitting in the city of New York, he rose very early with a view to visit all his patients, in time to enable him to take an active part in the debate on that important and interesting question. He spared himself no time to breakfast or dine. The day was wet, cold and stormy. Drenched to the skin he took his seat in the house, and sat all day in his wet clothes, was taken sick even before he concluded his speech, and after a few days severe indisposition, died in February, 1796, at the age of 36 years. It may be superfluous to add that his loss was much felt and greatly regretted.

"Dr. Smith's work on the salvation of all men, was entitled "The Universalist;" and its sole design was to establish that doctrine. It was a duodecimo of 300 pages, was written in the form of letters to "Amyntor," and appeared in 1787. The author opposed the infinity of sin; insisted that eternal punishment is an impeachment of the divine character; that the doctrine of the Universalists does not remove any real motives to virtue, but presents such as are capable of exerting a powerful influence upon the human mind. The objections founded upon the words eternal, everlasting, &c., were answered in the usual way. In the conclusion he made copious extracts from Ramsey, Chauncey and Winchester, the only authors on Universalism whom he had read, and closed with some strictures on a work of Mr. Eckley of Boston against that doctrine."

Six years after the publication of "The Universalist," another work, defending the doctrine, was published, written by Joseph Young, M. D., the tutor and patron of Dr. Smith. This work is entitled "CALVINISM AND UNIVERSALISM CONTRASTED." Dr. Young was reputed to be a most excellent man. I have heard many speak of him in terms of the highest praise. Every body who knew him respected and loved him. He was distinguished for his genuine benevolence and urbanity. For several of the last years of his life he practised without any charge, and was particularly devoted to the wants of the poor. His work shows the goodness of his heart and the soundness of his faith; and in connexion with the "Universalist" did much to disseminate here and elsewhere the doctrine of a world's salvation through Jesus Christ.

Dr. Young published another work in 1804, entitled "THE SALVATION OF ALL MEN PROVED BY SCRIPTURE, REASON, AND COMMON SENSE." Its style was similar to the former work, though less argumentative. It was wanting in arrangement, distinctness, and force of argument; but it breathed the genuine good feeling of the author's heart, & showed with what profound abhorrence he viewed the doctrine of endless misery.

W. S. B.

Br. Miner's Removal.

We learn from the Boston papers, that Br. A. A. Miner of Lowell, Mass., has received and accepted an invitation to succeed Br. Chapin, as pastor of the School Street Society, Boston. Br. Miner we have long been accustomed to regard, as one of our most able, judicious, and faithful preachers, and we think the society peculiarly fortunate in having secured the services of such a man for its pastor. S. S. B.

The Dedication in Williamsburg.

The new and beautiful Church, erected by the Universalist Society in Williamsburg, was dedicated to the worship of Almighty God as the Universal Father, Friend, and Savior of all men, by appropriate religious services, on Wednesday of last week.

The Church stands in a central part of that growing village, on the corner of Fourth and South Third streets. It is a substantial brick edifice, 64 by 44 feet, and presents a very neat and pretty *external* appearance. But its real elegance is *interior*. It is entered by a large doorway, opening into a neat vestibule, from which two doors open on either side, one into the body of the Church, the other to the gallery, which extends only across the front of the building. Every thing about the entrance, as in fact throughout the whole Church, is so conveniently arranged that there is no waste or unoccupied ground, and yet nothing is crowded or out of place. The interior walls are a plain, coarse plastered surface, but so admirably painted in fresco, that one is compelled to apply the sense of *feeling* to detect the deception imposed upon the eye. In the rear of the pulpit the artist has made a rich display of his talent, in combining light and shade in an arrangement so perfect as to "deceive, if it were possible, the very elect." His perspective is most excellent. He has described a semi-circular area, in appearance some twenty feet deep, beautified in a most tasteful architectural manner. The carpet, the circular tier of Corinthian columns, and antes in the rear, with the plinth, corinthian capitals, architrave, frieze and cornice, with the entire entablature apparently projecting in front, are most admirably executed, and may be pronounced a master-piece of modern fresco painting.

The pulpit is of a very neat and convenient construction, open on the sides, with a sofa in the rear, the floor of which is elevated only about three feet from the body of the Church. The pews are arranged into four tiers, and are very comfortable as to height, width, &c. The Church, including gallery, will seat comfortably 526 persons.

On the whole we must pronounce this one of the prettiest little Churches in this neighborhood, and among the finest in our denomination. Every thing is done in a thorough and substantial manner, and the whole reflects great credit upon the good taste and commendable zeal of our brethren composing the Williamsburgh Society; and also upon the Architect, Mr. E. Hanford, the Mason, Mr. W. H. C. Brown, the Carpenter, Mr. John Paisley, the Fresco painter, Mons. Parent Delahaine, and Mr. E. J. Baker, who painted the wood work.

The following is the order of exercises observed at the Dedication:

Introductory Prayer, by Rev. W. S. Balch.
Reading Scriptures, Rev. M. Rayner.
Hymn
Dedicatory Prayer, Rev. O. A. Skinner.
Sentence of Dedication, Rev. M. Rayner.
Hymn.
Sermon, by Rev. H. Lyon, Pastor of the Society.
Benediction.

The very excellent Sermon of Br. Lyon will be found on the first page of our paper to-day, for which we bespeak an attentive perusal. Br. T. J. Sawyer preached in the evening. The services were attended by a very large congregation, the house being filled in every part.

The zeal and devotion of our Williamsburgh friends are worthy of the highest commendation. Few in numbers, limited in means, but full of faith and good works, they have begun and so far executed a noble work. They started right. They hired a humble, out-of-the-way place, which was sufficiently *respectable* for comfort, if it did not gratify pride. They were satisfied with such preaching as they could get, till they were able to hire Br. Lyon permanently, and now, in the brief space of a little over two years, they have reared this beautiful temple, an expressive monument of their zeal and union, an ornament to their village, and an honor to our denomination. May they realize all and more than they have anticipated in the worship of God, to the glory of whose great Name it has been solemnly dedicated.

W. S. B.

The Life of Rev. Hosea Ballou.

Some of our brother editors have suggested that it would be a most excellent thing for Father Ballou to write an account of his life, the travail of his mind, &c. We give our most hearty concurrence to such a wish. A more valuable legacy he could not bequeath to that denomination of Christians with which he has so long sustained a most important relation. The history of his life, prefaced by an account of the life, labors, and opinions of Rev. Caleb Rich, who was virtually the first preacher of *American* Universalism, and who labored in the vicinity of the Ballous, and under whose ministry an elder brother of Hosea—David, the father of Br. Moses Ballou—was converted from the Baptist to the Universalist faith, while yet the younger was defending the old doctrine of Calvin, would constitute a history of the rise and progress of our doctrine in this country. It was from that source, more than from Murray, that Universalism, as now held by all its advocates, took its rise, and flowed on to the present time. No man has done as much as Father Ballou to make Universalism what it is, in form and extent. And the influence of his labors is not limited to our denomination. He was among the first, in this country, to state and defend Unitarian opinions, as since maintained by others. Many of our preachers and laymen may differ from him in some of his peculiar notions about the time and means of accomplishing the work of God, but the impress of his giant mind is indelibly stamped upon the theology, not only of our denomination, but of many others in our country. It can never be removed. We therefore sincerely hope that Father Ballou, before his sun goes finally down, will bequeath to the thousands who love and honor his name a full account of his eventful, theological life. It will be read with interest and profit by millions of devout and thoughtful minds, when the eloquence of his lips shall have forever ceased, and we, who have often listened with rapt attention to his close and forcible arguments, shall retain them only in the dim memories of the past.

W. S. B.

Woodbridge, N. J.

We had the satisfaction of speaking to quite a numerous audience in the village above named, on Tuesday evening of last week. It being the first time that the Gospel, as we understand it, was ever preached in the place, a good degree of curiosity was manifested to hear, what could be said in defence of our sentiments, and from the devout and earnest attention given to the preached word, we cannot doubt that some good impressions were made. We were sorry to learn that the orthodox minister so far forgot what was due to his calling, as to circulate the lying wonders of M. H. Smith among his people How much more becoming would it have been for him to exhort his people to read their Bibles, instead of giving them Smith's abominable falsehoods. He, it seems to us, has resorted to the use of carnal weapons, but we shall feel that we stand upon very safe ground so long as nothing better can be brought against us. We propose to visit the place again in four weeks from the time of our last appointment, and from the character and standing of those who manifest an interest in our cause, we have strong hopes of being able to establish a permanent congregation.

S. S. B.

The English Clergy and their Sermons.

Rev. Sidney Smith, one of the most able Clergymen the Episcopal Church could ever boast, says:

"The great object of modern sermons is to hazard nothing: their character is decent ability, which alike guards their authors from ludicrous errors, and precludes them from striking beauties. Every man of sense, in taking up an English sermon, expects to find it a tedious essay, full of common-place morality; and if the fulfilment of such expectations be meritorious, the clergy have certainly the merit of not disappointing their readers. Yet it is curious to consider how a body of men, so well educated, and so magnificently endowed as the English clergy, should distinguish themselves so little in a species of composition to which it is their peculiar duty, as well as their ordinary habit to attend."

The above is something more than a rhetorical flourish The reason assigned, however, for the ordinary character of English Sermons is, we think, different from that assigned by Mr. Smith. The clergy are not dependent upon their efforts for support; their salaries are paid by the Government; and it matters but little to them whether their congregations are large or small. Hence, they are generally an indolent, pleasure loving class of men, who think more of sporting and high living than saving souls. This then, shows us one of the evils of having religion under the patronage of the government. Men need all the spurs to active exertion which dependence upon their own efforts applies to them. They need not only the pleasure of doing good, the honor of success, and the obligation of duty, but the consciousness that if they are indolent, and put forth no persevering efforts, they will lose their income.

It may be thought that this is judging the clergy by a low standard. But the clergy are men, and it is irrational to suppose that they are so different from all others, that a desire to have their families supplied with the comforts of life, has no influence upon their labors. Such a desire is laudable and praiseworthy, and by no means implies any want of sincerity in the faith which they profess, or attachment to the office which they hold. The want of this desire would prove them not only unfit for their office, but destitute of some of the most essential virtues of the Gospel. He that provides not for his own has denied the faith and is worse than an infidel.

The idea we have advanced, does not imply that the Clergy assume their office, from a mere desire to obtain a comfortable living. There are but few men in the Ministry in this country, who could not do better, so far as it regards pecuniary advantage, in some temporal pursuit, than in the Ministry. The emoluments of the sacred office hold out but a small temptation to the mere worldling. No fortunes are made by preaching; and ministers are generally satisfied, if they obtain enough to support and educate their families, and carry them comfortably through life. But few do this. We say therefore, that the system which makes religion dependent upon voluntary support is far the best—the best, because it has the best influence upon the clergy. It has its evils, we grant. It produces sectarism, party strife, and often gives undue activity to a proselyting spirit. But its advantages far overbalance its evils.

Evil Speaking.

We are aware that the tongue is an unruly member, and difficult to curb. But we should not, on this account, refuse to use exertions for its proper regulation. Good rules, if not successful in accomplishing all we desire, may do something. We do not, therefore, commend the following rules, without some little hope that they will have a beneficial influence. We clip them from an exchange paper.

The Rev. Mr. Stewart advised three questions to be put to ourselves before speaking evil of any man: First—is it right? Second—is it kind? Third—is it necessary?

Agency for the College.

The Committee appointed to devise ways and means to raise money for the establishment of a College, have made an arrangement with Br. Otis A. Skinner, to take the agency, and he will enter at once upon the work. It is not the intention of Br. Skinner, to canvass, himself, the whole denomination. He will canvass New York City and vicinity, and Boston and vicinity. He has power to appoint sub-agents, and it is his intention to procure an agent for each State. By this arrangement the work can be done in a few months, and he will not be obliged to be absent from his parish for any length of time. He has arranged an exchange for two Sabbaths, with Br. H. Ballou, D. D, also with Br. T. S. King for two Sabbaths, and has the promise of exchanges with other brethren in Boston and vicinity, should his labors there, require him to spend more than a month in that region. He does not, however, intend to be absent from his parish for more than two Sabbaths at a time. His parish unanimously voted that he might take the agency.

The sum to be raised is one hundred thousand dollars. This amount is indispensable, in order to have the College commenced in a manner creditable to the denomination, and to enable it to afford attractive advantages to students. To raise this sum, not only must all give something, but our rich men must give according to their ability. And to secure an object of such vital importance to our denomination, is it too much to expect, that all will unite and do their best? The College we *must* have; the College we CAN have; and the College we SHALL have, if the friends will do their duty.

Clinton Institute.

It will be perceived from the advertisement, which may be found in our paper of this week, that another term of the above named Institute is to commence on the first of next month. In calling the attention of our readers to this fact, it seems to us entirely unnecessary to waste any words in the way of commendation, since the name of Br. Sawyer, as the Principal, aided as he is to be, by some of the most able assistants which the country can produce, is a sufficient guarantee that every thing will be attended to in the best manner, and entirely in accordance with the views and wishes of the friends of liberal christianity. Need we say more than this to insure the patronage of all well wishers to our cause. Br. Sawyer is doing a great work for our denomination, by his efforts in the cause of education, and we are sure that we speak the sentiment of all concerned, when we say that he deserves to be well sustaiaed.

We wish to have it disitnctly understood that it rests entirely with Universalists to say, whether he shall be sustained or not. If those among us who have children to educate, will give their patronage to the school, there is no doubt that the encouragement will be ample, and that we shall have the satisfaction of seeing it flourish beyond all former precedent. But if they shall be indifferent or neglectful, or from some unaccountable freak bestow their patronage upon the sworn enemies of their faith, it is not difficult to predict the result, a result which every Universalist should blush to think of—the utter failure of the oldest and best literary institution belonging to the denomination. May we not hope that in this case, "a word to the wise will be sufficient."

S. C. B.

Bradbury & Nash's Musical Festival.

By an advertisement in another column, our readers will see that the above gentlemen are to give another of their Festivals, at the Tabernacle, next Wednesday evening. Their former Concert went off to the entire satisfaction of the immense concourse which attended. They deserve another attendance which shall equal the former. It can not surpass it,

Dedication at Hyannis, Mass.

The new Universalist meeting-house erected at Hyannis, was dedicated on Wednesday, the 1st. inst. We learn from the Christian Freeman, that the throng of people was so great that the old meeting-house was thrown open, and filled with people who could find no space in the new house; so that services were held in both at the same time. The Dedicatory Sermon was preached by the Pastor, Rev. R. S. Pope, assisted in the services by Revs. A. Spaulding, M. B. Newell, J. Britton, Jr., and A. Abbott. We rejoice to learn that the Society have not only built the house but paid for it, the pews having sold, on the day of dedication, for nearly $1000 above the cost of the house.

Verily, the number of new houses of worship that have been dedicated of late, show that Universalism is running down at a very rapid rate—*into the hearts of the people.*

Anniversary Meeting of the N. Y. Prison Association.

This Association held its third annual meeting at the Stuyvesant Institute on Thursday evening, last week. A highly respectable audience was in attendance. We copy from the Tribune the following statistics, given in the report of Judge Edmonds' remarks.

The Association was formed three years ago last December, and the female department organised two years ago last June. During the whole time, the amount received from contributions had been $14,000; the receipts of the year ending Jan. 1, 1848 were $5,200, and for the male department $4,229 80; of which, after meeting various expenditures, there now remained a balance of $1 14. The total receipts of the female department, from all sources—contributions, gifts to the Home &c.—were $1.894 83, and the expenditures $1,784 21, leaving a balance of $109 82 in the treasury.

The following persons were elected officers of the institution for the ensuing year.

President.—Hon. WM. T. McCOUN.

Vice Presidents.—Theodore Frelinghuysen, Abraham Van Nest, Benj. F. Butler, John W. Edmonds.

Treasurer.—William Chauncey.

Recording Secretary—Thomas Gallaudet.

Corresponding Secretary.—John D. Russ.

Union Sabbath School Teachers' Meeting.

We would call particular attention to the notice of the Union Teachers' Meeting. It is a *public* meeting, designed particularly for the benefit of parents and guardians. Will they not attend, and hear what our faithful Sunday School Teachers have to say respecting the Sabbath School—its advantages—its duties—the duties of parents—and the ways to render our schools more useful? We hope to see all our ministers present—Father Rayner, Brs. Balch, Skinner, Bulkeley, Thayer and Lyon. If Br. M. Ballou should be in the city, we hope to be favored with his presence. Come one and all, and let us have a meeting worthy the Sunday School cause.

Relief for the Poor.—We learn from the last monthly report of the "Association for improving the condition of the Poor," that the number of families relieved during the past four weeks was 3,693—number of persons 13,475, at an expense of $5,160,10. The Society employs three hundred gentlemen visitors, whose services are gratuitous, and who always visit the poor at their houses before granting them relief. 6,206 visits were made by them during the time above specified. We regret to learn that the Society is in a straitened condition as to its funds, and we can assure those who are blest with the means, hat they cannot make a better use of them than to forward them to the Treasurer of the Association, R. B. Minturn, 78 South street.

In the New York Observer, of last Saturday, we find the following important item of Religious Intelligence.

Columbus, Ohio, March 1.—One of the colporteurs of the American Tract Society writes under the above date as follows: "I have heard of some very interesting revivals on my field within a few days. Universalists and infidels are turning to the Lord and becoming hopefully converted."

If it is the fashion of Universalists in Ohio to turn from the Lord, and live without hope, we shall be most happy to receive a confirmation of the statement here given. In this part of the country to be a Universalist is to turn from error to the truth, to trust in the Lord, that he will execute all he has promised to accomplish by Jesus Christ, and also to hope that he "will reconcile all things to himself," "gather together in one all things in Christ," and that Jesus "shall be for salvation to the ends of the earth."

Will Br. Gurley cause the light of his "Star" to shine upon such Universalists as those named above? W. S. B.

ITEMS.

Later from Mexico.—Intelligence has been received by a late arrival that a train which left Vera Cruz, under the command of Col. Briscoe, for Orizaba, had been attacked by a large body of guerillas. The guerillas, however, could not stand the impetuous charge of our soldiers, and were routed with considerable loss. Lieut. Henderson, and four of the Georgia Volunteers were killed.

It is rumored that an armistice of two months had been agreed upon between Gen. Butler and the Mexican Commissioners.

Public Schools in this City.—It appears from a report presented at the last meeting of the Board of Education, that the amount distributed for the support of the Schools during the last year was $199 743 81, and the average number of the scholars who actually attended the several Schools during the year preceding the 1st. of February, 1848, was 32,122.

Commissioner to Mexico.—The President has appointed Hon. Ambrose H. Sevier, of the U. S. Senate, special Commissioner to take the Treaty of Peace to Mexico. Mr. S. took his departure immediately on his mission.

Death of Distinguished Men.—Hon. Ambrose Spencer, formerly Chief Justice of this State, died at Lyons on the 13th inst., after a long and painful illness, aged 83 years.

Hon. Henry Wheaton, late United States Minister at Berlin, died in the city of Roxbury, Mass., on the 11th inst.

The Tribune, in noticing the death of these distinguished men, well observes that, "the decease of three men, so eminent and remarkable as were Messrs. Adams, Spencer and Wheaton, within a few days of each other, is a great national loss. By means of their talents, experience, learning and ripe judgment, they severally exercised, in their respective spheres, a wonderful influence in this Republic."

Another Stable Fire.—A fire broke out in the stable of Mr. Beebe, corner of Christie and Bayard sts. on Tuesday afternoon, in which 14 very valuable horses were destroyed.

The Ann Street Murder.—The trial of Alexander Dunlap, for the murder of Mr. Neill, which terminated on Friday, of last week, resulted in a verdict of acquittal.

Death of Hon. J. M. Holley.—The Hon J. M. Holley, a member of Congress from this State, died at Jacksonville, Florida, of a sudden appoletic attack, causing a congestion of the lungs, on the evening of the 9th inst., aged 50 years.

Graham's Monthly Magazine, for April, has been received, and is filled, as usual, with useful and entertaining matter. The present number is embellished with an elegantly engraved likeness of Gen. Winfield Scott, and other engravings.

CHEAP POSTAGE.—We rejoice to learn that a project has been started in Boston to reduce the rates of postage on letters, and to remove that odious provision in the existing law, which demands 3 cents in advance on all transient newspapers. We give to the measures our most hearty assent, and earnestly hope that the plan of operations will be seconded by petitions from all parts of the Union. Let there be one united and earnest movement on the part of the friends of this beneficent reform, to have petitions sent in as numerously signed and as early as possible, and the work will be accomplished. We bespeak for the following a careful perusal by all who are interested in this movement:

"The citizens of Boston are about forwarding to Washington their first petition in favor of two cent postage. This. we understand, will be followed by other petitions, as soon as prepared for that purpose. As it is understood that similar petitions are now in circulation in this vicinity for signatures, public attention is requested to some of the reasons offered in favor of the movement.

Cheap postage is a perpetual benefaction to the people. The average rate of postage, at present, on all the letters passing through the post office, amounts to 6 1-4 cents. Those paying this tax to government would save two-thirds of it by cheap postage, and, of course, could enjoy three times as much correspondence as they now do, for the same money, with the delivery of their letters into the bargain.

Cheap postage, therefore, is true economy. This view is strengthened and enlarged by higher than pecuniary considerations. Cheap postage not only multiplies letters, but it multiplies correspondents. Within the last two years, under a partial reduction of postage, the number of letters has increased from twenty-five to fifty two millions. And in England, where the reduction has been complete, as it should be in the United States, the number of letters has increased *four-fold*, and the post office revenue has exceeded, under the penny postage system, the annual expenses by *four millions of dollars*. So, too, in this country, a slight reduction in the rates has increased the income, according to the last report of the Postmaster General much beyond the expectations of the friends of cheap postage.'

LATE AND IMPORTANT FROM EUROPE.—By the arrival of the steamer Cambria at this port, on Saturday last, we have fourteen days later intelligence from Europe.

The news, especially that relating to France, is of unusual interest.

Louis Phillippe, having by his arbitrary course, in restricting the liberties of his subjects, provoked a revolt, has been driven to abdicate his throne in favor of his grandson, the Count de Paris.

All Paris is in commotion—the ministry have resigned, and an entire revolution in the government is threatened. The people have declared in favor of a republican form of government, on the basis of that of the United States. Already blood has been shed, and the most terrible scenes of popular violence are apprehended. The next arrival will be looked for with much anxiety.

From Italy the intelligence is highly gratifying to all the friends of liberal principles; a popular constitution for Tuscany, a free toleration of all religions, and a prospect of a constitution for the Roman States.

Death of another Minister.

By a letter just received from Br. St. John, of Otto, we learn that Br. Calvin Morton, of Conewango, Cattaraugus co., N. Y., departed this life on the 9th of February ult. He had preached the doctrine of the "Restitution of all things" for over forty-five years, and died at the advanced age of 72. He is believed to have been an honest and devoted servant o Christ. He died poor in this world's goods, and has left a widow in feeble health and indigent circumstances. His funeral services were attended, and a sermon preached by Br. G. S. Gowdy. These are all the particulars we gather from the above named letter. *Mag. & Adv.*

Agricultural Department.

Influence of Railroads.

Hon. J M. Niles, in his late address before the New Haven (Ct.) County Agricultural Socity, makes the following judicious remarks in relation to the influence of railrords:

"It has been supposed by many, that the system of railroads and canals, by bringing the products of the West into competition with those of the Atlantic States, would operate injuriously to the agricultural interest of the latter, and reduce the value of land. But on a full development of that system, the result will be otherwise. Were agriculture and commerce the only great interest of our country, this consequence might have followed. But manufactures, the other great interest, supply local markets for the farmer; and the rail road system is already exerting a powerful influence in establishing manufactures in the interior, at points remote from tide water; and thus creating local markets for those products of the farm which would not justify transportation to our commercial cities on the seaboard.

Whilst railroads bring the great staples of the West into competition with those of the Atlantic States, they enable the latter to send to market, at a good profit, a great variety of products, which could not otherwise be done, and which will not bear transporting from the Western States. And this system, by its influence in evolving the various resources of the country, and increasing its wealth, exerts a favorable influence on agriculture generally, and more especially on sections contiguous to our commercial towns and manufacturing districts. Whilst it brings flour and provisions of the West into the market on the seaboard, it enables the farmers in the Atlantic States to avail themselves of the markets, where local ones do not exist, for hay, milk, vegetables, and various articles, which, were it not for those faculties, would bear transportation a few miles only."

New Notions.

Under the head of "cultivating ground without manure" or "Wonders will never cease," an article, copied from the London Gard. Chronicle, has been going the round of most of our Journals. It professes to give the results obtained by Mr. Bleck of Germany, by which he has the art of growing the most luxuriant crops on the poorest lands, and at an expense so trifling, that for wheat or corn per acre, it will not exceed ten cents, and for rape, turnips, cabbages, &c. not over five cents per acre. Now in these days, we do not like to pronounce any thing impossible, unless it is to make an honest man out of a rogue; but the truth is, notwithstanding all the certificates with which the story is forfeited, we do not believe it, and for that reason have not before alluded to it. The preparation used for the seed is kept a great secret; but the fact that there is some preparation used, is demonstration that so far as any effect is produced, it is the consequence of manure. We are willing to admit that a large proportion of many plants is derived from the atmosphere; but this power of absorption or combination is derived from the soil originally, and that power is conferred and perpetuated by manures. That manures too may be used in a highly cultivated form, we have the most abundant evidence; but to assert that ten cents worth of even the most powerful can produce the effect described by Mr. Bleck, sounds to us most marvelously like the Multicaulis and Chinese Tree Corn stories. Lord Kaimes once told his man John, "that the time would come when a farmer would carry the manure for a field in his pocket." John shook his head. "Ah, I see you doubt my assertion," said his lordship. "Far be it from me to doubt any assertion your lordship may please to make," answered John: "I was only thinking that if the manure was carried out in one pocket, the crop could be brought home in the other." We are strenuous advocates of all real improvements, and such are always rational; but we do not advise our farmers to think of growing crops on flat bare rocks, or attempt the production of them on poor soils without manure. On the contrary we advise them to save and apply all the manure possible, a course at once agreeing with the laws of nature and the dictates of common sense. *Cultivator.*

Mutton Soup.

Boil the neck or scrag of mutton in two quarts of water; when boiled slowly for two or three hours, and grated or sliced carrots, tomatoes peeled, quartered and sliced turnips and potatoes, boil slowly until the meat falls from the bones, season high with black and cayenne pepper, salt to taste; beat an egg with a spoonful of flour, and stir into the soup—and serve with or without the meat and vegetables.

Youth's Department.

JAMES LUMBARD, EDITOR.

Original.

FAREWELL OF THE FLOWERS.

SPOKEN BY MISS LAURA DENNIS, NEWARK, N. J.

Farewell say the flowers—we bid you farewell;
We leave you—the hill-top, the valley and dell,
We leave you, for mild Spring and Summer are past,
And the cold winds of winter howl around us at last.

Away from our rest in the Spring-time we came;
We decked the green meadow, we graced the rich plain;
We lived in the wild wood, the hill top we crowned,
And adorned in bright beauty the wide world around.

Bright garlands we gave to the young and the gay,
And flowrets we wreathed 'round the child at his play;
We spread o'er the pathway, we built the high arch
Beneath which our Washington passed in his march.

Pale garlands for loved ones who left the bright earth,
Who passed from its homes of fond joy and its mirth;
Our freshnesss and beauty we flung o'er the grave,
Our smiles to drive gloom from the dark tomb we gave.

Our mission is o'er—we're passing away,
But we'll meet you again 'mid the blossoms of May;
But can we expect all these loved ones to greet,
When again on the green earth we joyfully meet?

No—when in the spring-time we make our return,
And meet your bright glances, we fear we shall learn,
That some whom we've cheered with our garlands so gay,
Will have passed from the earth and its loved one's away.

Farewell, then, farewell, we pass to our rest,
In obedience to him who does all things the best;
'Till the voices of Spring-time are heard, we will dwell
In our home in the earth—fare ye well, fare ye well.

To Alice.

Alice, they tell us you are mild
And good as you are fair:
That never did a sinless child
A happier bosom bear.

We have forgot your gentle face—
You have forgotten ours,
But in our hearts you keep a place
With the pretty birds and flowers.

We hope when Summer comes and brings
Its bright, warm days again,
You'll fly to us on swiftest wings,
And with us long remain.

We'll show you in the cherry tree
Where robin builds her nest;
We'll chase the roving humble-bee
In his black and yellow vest.

And, Alice, if you love to smell
The fragrant-briar rose,
We'll lead you to the pleasant dell
Where all around it grows.

Then should you warm and weary be
With our long Sammer walk,
We'll sit down under some cool tree
And have a pleasant talk.

We'll talk of happy days to come,
And many a story tell,
Until the bee with busy hum
Flies homeward to his cell.

Home then, we'll hie, while still the light
Is yellow in the west,
Then sup and with a kind "good night,"
Lie down to pleasant rest.

So, Alice, when the Summer days
Grow warm and bright and fair,
Come here and join our merry plays,
And all our pleasure share.

FREDERIC AND THEODORE.

Original.

The Lily.

BY MISS A. A. MORTON.

My Dear Young Friends:—I have thought to tell you a story of that pure and beautiful flower, the Lily—that emblem of innocence, purity and truth. Read it, and then whenever you look upon its unstained whiteness and sigh to be in the spirit of your feelings, like it, blame not the sprites of a brighter realm at their grief for its loss when transplanted to ours. Yes young friends, it is a fairy flower in its purity, bright as their own fair forms, and indeed, I wonder not that they wept over its removal. Yes, there were tears in the fairies' bright eyes, when they found that the snow-white lily, the sweetest flower in all their land was to be transplanted to earth. With its spotless leaves lightly folded together, it only waited for the stars to come forth to light her who was to bear it to its new home. As they came peeping forth the fairies pressed their rosy lips against it, and bade it adieu. And then the spirit who had watched over it in that beauteous world, veiling it in the drapery of her silvery robe floated away with it to the earth. She paused where a soft star-beam was resting upon the grass, and tinged its petals with its yellow-light, and then hastening to the side of a singing stream, she gave it a home in a mossy spot around which the waters sang their sweetest lays. But the lily was sad and bowed its head. Then she dipped her hand in the streamlet's spray and bathed its pure brow, and murmured sweet words in its ears; yet still it was sad. Awhile the spirit paused with its pinions half unfurled, then drooping them, "Oh, my pure, my cherished lily," she whispered, "I will never leave thee," and as it looked up she closely nestled amid its folded leaves. As morning came to seek the dew-drops which night had left it, the lily opened its leaves, for in fairy land it had learned to love the light. But morning had not gathered up half her dew-drops, ere a tiny foot pressed upon the moss beside it and two deep blue eyes looked wonderingly upon it. Then a pair of rosy lips rested lovingly against it, and a musical voice sang out, "It is the Fairy Queen's Gift." As the spirit heard her name called by a mortal voice she trembled, but as she caught the view of a slender form half veiled with golden curls she thought it was a being from her own fair land, and she spake to her in terms which only fairies can understand. But Ellie was not a fairy, and she heard them not, although she did hear a murmuring, musical sound, somewhat like the echoes of music which she had heard in her dreams. She also saw the lily tremble, but she thought it was only because the zephyrs were breathing upon it. And every morning and evening while the lily stayed upon the earth, Ellie would come and sit down beside it. Soon he spirit learned of her the language of mortals, and then she would tell her of the beauties of her fairy home, of its lovely flowers, and of the pure and beauteous beings that watch over them. And when Ellie sighed to be like them, the spirit would bid her look at the form mirrored in the glassy waters at her feet. And then she would tell her how much it was like the forms mirrored in the pearly fountains of that land, and that she had only to keep her soul pure and stainless to be like them. And well did Ellie remember the spirit's words, for never, I ween, was there a purer soul than the one that beat in her loving bosom. And all bent their eyes lovingly and admiringly upon her, yet while they spake of her purity they knew not she had communed with a spirit.

Shaker Barn at Hancock, Mass.

The Society of United Brethren, or "Shakers," at Hancock, Mass., have a large circular stone barn, which is justly regarded as a curiosity. In company with Wm. Bacon, Esq., of Richmond, we lately made a call at the Hancock village, and took a short look at this barn. It was built in 1826, is 300 feet in circumference, and 90 feet in diameter on the inside. The walls are of stone 28 feet in height. The entrance for loads is on the second story. The bay is in the centre. The teams on entering pass along an avenue between the hay and the wall—the loads are discharged, and the teams go out at the same place they went in. Twenty-five loads or wagons can be taken in at one time. The bay will hold 400 tons of hay. The stalls for cattle and horses are on the first floor, and are arranged in a circle corresponding to the shape of the building. The animals stand with their heads towards the centre of the barn, and are handily fed from the bay. There are stalls for 75 head of cattle. The barn is substantial and convenient, but not quite as convenient, we think, as the Shaker barn at New Lebanon, described in the Cultivator for 1846, page 305.

Albany Cultivator.

Miscellaneous Department.

Original.

To the Memory of Miss Sarah Mann.

BY MRS. SARAH BROUGHTON.

Mourn, for the lovely are passing away,
The light of their beauty has faded;
Mourn, for the blossoms have gone to decay,
That in love's joyous garland were braided.

Mourn, for the spirit so gladsome and bright,
Hath left the home-circle forever;
The soul-beaming orbs are enshrouded in night,
And their glances shall cheer us, oh never.

Mourn for the shadows that gather around
The home, where so late she was smiling;
With the laugh, and the jest, and her song's gentle sound,
Each fear, for the moment, beguiling.

Mourn for the mourner, who gazes in tears
On the flowers she hath tended and cherish'd;
Their bloom shall recall, in the long after years,
The lov'd form that like spring-blossoms perish'd.

But joy for the freed one, who has sought the blest clime
Where the soul wears the crown of its glory;
Her lyre-strings are tun'd to the anthem's loud chime,
And she lists to the Cherubim's story.

Rejoice! she has passed the dark valley of gloom,
And gain'd heaven's flower-wreathed portals,
Where the soft air is laden with clouds of perfume,
From censers of white-robed immortals.

She has learned the high notes of the Seraphim's song,
And roams 'mid the bowers ever vernal;
With earth's ransomed daughters has joined the blest throng,
Who sit down to the banquet supernal.

With beauty unfading her fair brow is crown'd
Since she drank of life's glorious river;
She joins with the harpers that circle around
The throne, while eternity's arches resound
With the pæns of glory forever.

Original.

A Friendly Letter.

I have something to tell you, kind reader, if you would like to know it. The great wish of my life is at last beginning to be gratified; that is, I am getting up a library of my own in a small way, and am so much pleased about it, that I cannot refrain from expressing my gratification. I have added of late, a few volumes to my small stock of books, and have recently had my old numbers of the Knickerbocker neatly bound, and to my own eyes at least, they look very nice and beautiful. And I have intended to have all my old numbers of the Repository and Union bound also, some ten or eleven volumes, but alas! they have been unfortunately mislaid in some way at the bindery, and among the multitude of papers there, they are not to be found. I ought not to complain of this however, for the proprietor of the bindery is willing to replace them if they can be obtained, but I do not *know* as they can be, and they were of more value to me than money. I prized them all very highly, but the Union I could hardly have been persuaded to part with on any account, for there were many hallowed memories associated with them. The first four volumes of the Union are missing; if any one who has them ready bound who is willing to spare them, I should deem it a favor to be informed at what price I might obtain them. And may I not be permitted to say, without giving offence to others, that I cannot help feeling some regret that the long tried, and faithful Editor of the Union and Messenger, has resigned the charge of that paper; not because I do not appreciate the talents of the new trio who have assumed its responsibilities, but because it seems like parting with a valued friend. If Br. Price did not prosper in his pecuniary interests, while he conducted the Union and Messenger, sure I am that it was not for the lack of industry on his part, or the went of editorial tact and talent, but from causes which could attach no blame to him. I earnestly hope that he may be prospered in his new vocation, and doubt not that he will, for most people are very willing to purchase medicine for any slight bodily disease, while comparatively few can be persuaded to believe that their minds are disordered, or if not disordered, that they need cultivating and improving. I am glad Br. P. is so pleasantly situated in his new home, and I should like right well to "look into, and out of his sanctum," at some future time, but it is not probable that I ever shall.

By the way, kind reader, you may just take a peep into *my* sanctum, if you wish to, now I have got it fitted up in a little better style, and see if you do not think it has improved somewhat in its appearance. That old ceiling of a dingy blue has changed its color to a very delicate and beautiful light green, and the naked walls that have been unadorned for half a century "appear in a new dress," as the editors say, when they congratulate each other on the improved appearance of their respective journals. And may I not be allowed the privilege of indulging a little honest pride, when my old bureau is converted into a handsome secretary, as I intend to have it, surmounted by an elegant bookcase, and filled to the topmost shelf with a variety of good and interesting books? It may take me a long while to obtain them, but if I live, and am prospered, they will come at last, for I think that in future, I will not be "behind the times," as I have often felt that I was, not from inclination however, but from the influence of circumstances beyond the power of my control. How strangely does fortune bestow her favors. There are some people in our world who have plenty of leisure moments, and plenty of money with which to purchase books, yet they would deem it almost a task to read them; and there are others to whom *good* books are inestimable treasures, but they are compelled to struggle with difficulties and privations, to obtain them. I never felt anxious to possess a great abundance of worldly wealth, though a competence is desirable; and I could be content to live a humble life, if I might be surrounded by friends who possess that wealth of mind and heart, which is of more value than mere worldly riches. Such friends I purpose to collect around me in the form of books. First on the list I would number those who should speak to me of a better and holier existence hereafter, and thus reconcile me to all the cares and privations of the present life. Then I would have poets, and historians and tourists, and such choice spirits as Mrs. Child, Frederica Bremer, and Fanny Forrester, who know so well how to mingle truth and fiction together without spoiling the taste or morals of their readers. Nor would I forget to number among them our own beloved and lamented "J. H. S.," Mrs. Sawyer, and Mayo, and others of their like, besides the valued correspondents of the Trumpet and the Messenger. There is one lady correspondent of the Messenger, whose articles I always read with great interest, feeling that she must be, in truth, one of earth's most amiable and gentle hearted. Will she allow me to say her name is "Louisa?" And there was that general favorite, "C. D. S." Shall we never hear from him again through the medium of that paper? If he would make a book of his foreign tour, he should certainly be honored with a high seat among my literary friends.

And now I am speaking of books, permit me to mention one of the first class which I have long desired to read, but have never been able to obtain. It is entitled "Christianity against Infidelity," from the pen of that well known writer, "T. B. T." If it is out of print, methinks, a new edition might meet with a ready sale, for books of that kind are greatly needed at the present time, when so much is heard and said of "new revelations," and "new forms of infidelity." For myself, I do not feel "the necessity" of any "new" or "higher revelation" than is contained in the Sacred Volume, and my heart is sad when I reflect on the great shipwreck of faith that will doubtless be wrought in many minds, through the influence of those who seem to imagine that the world has outgrown the Christianity of the Bible. I do not like to call any one an infidel. It seems a cold and cheerless name. But if people will advocate sentiments that place a low estimate on the character of the Bible, I do not see how we can be blamed for calling them an appropriate name. But I am writing a longer letter than I intended. Believe me thine, dear reader, in the bonds of christian faith and love.

THERESA.

Putney, Vt., Feb. 27, 1848.

Another Warning.—The Jackson (Tenn.) Whig of a recent date, states that a Mr. Woods, who lives near Spring Creek, in that county, a few days ago, while taking down his gun for the purpose of hunting, accidentally discharged the piece, when the whole contents of the gun entered the neck of his wife, and caused immediate death. This is another among the ten thousand awful warnings which men have had to be cautious in the use of fire-arms.

Profane Swearing.

It is astonishing to see how many indulge in this vice, when it is, and can be of no possible benefit to any person under any circumstances. Young men especially, practice it greatly to their injury. They seem, many of them, to think it honorable, that it adds to their dignity, respectability, or importance. How much are they mistaken! The very reverse is true. Every time a man uses profane language he lowers himself in the estimation of the good and wise, of every name and denomination. No virtuous, high minded person thinks better of him for it; and even those who have accustomed themselves to it, more highly respect one that is free from it. And did all who now curse and swear realize the great loss they sustain by it in reputation, in morals and otherwise, we do not believe they would ever again, take the name of God in vain. The evils flowing from it are numerous, in addition to all this. It is a sin against God, and as such, must receive adequate punishment. In some day or another sorrow and distress will come, as the just penalty of his law. It degrades the mind, brings it down from native dignity to things earthly and sensual; while it gives harshness to the general character, and is highly prejudicial to the cultivation of any thing like the christian graces, or pleasing and agreeable manners. No man can long command the esteem of an enlightened and virtuous community, although possessed of almost all the common advantages of life, whose mouth utters cursings and profanity. The probability is that he will sink deeper and deeper in evil as he advances in age. And although he may think it a small thing in itself, still it will have a most powerful influence upon his relative happiness and in deciding the rank he ultimately takes in society.

There is no excuse for the sin. It is most clearly opposed to the laws of God, and of all refined and civilized circles. To plead that it is a habit that cannot be thrown off, is no palliation. It can be put away. No person has become so confirmed in it, as not to be able at once to cease swearing. Any man can resolve to do it, and at all times afterwards, practice in the use of *pure* language. To all would I say in the voice of Scripture, and with all sincerity and affection towards them—especially to all who have named the name of Universalism—"Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea, be yea: and your nay, nay; lest ye fall into condemnation." James v. 12. Again, says the Saviour—"Swear not at all: neither by heaven: for it is God's throne; nor by the earth: for it is his footstool; neither by Jerusalem: for it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea; and nay, nay; for whatsoever is more than these cometh of evil," Matt. v: 34-37.

Star in the West.

Death of Napoleon's Empress.

We have already briefly announced the fact of the death of Napoleon's widow. No great interest is excited by the event; and yet it is important in connection with its associations with the most brilliant and momentous epoch in European history. Maria Louise, Duchess of Parma, Placentia and Guastalia, died the 9th of December, 1847. From various foreign journals, received by the Cambria, we collate the following facts and comments in relation to her: She had lived to be very nearly the longest reigning sovereign of Europe—thirty-four years having elapsed since she exchanged for the portion of an archduchess her share in the throne of the French empire. Her Highness was born at Vienna, Dec. 12th, 1791, the eldest daughter of Francis II., Emperor of Austria, by Maria Theresa, daughter of Ferdinand IV., King of Sicily. Her marriage to Napoleon, took place the second of April, 1810—the most brilliant epoch in the career of that illustrious soldier. Paris was then the capital of an European empire. The spoils of all European nations, save one, formed the circle of the Imperial Court. And yet within four brief years, this mighty power passed away like a meteoric splendor. The Emperor departed an exile from France, and his Austrian bride became sovereign of the little Duchy of Parma.

"Her fitter place was by St. Helena's wave;
Her only throne was in Napoleon's grave!"

The only child of Maria Louise by Bonaparte, was a son, the late Duke of Reichstadt, born March 20th, 1811, who died unmarried at the palace of Schoenbrunns, near Vienna, 22d July, 1832. At the Congress of Vienna, Maria Louisa was accompanied by the Duke of Wellington, a circumstance which is alluded to by Byron in these lines:

"Yes! the right arm, yet red from Waterloo,
Which cut her lord's half-shattered sceptre through,
Is offered and accepted! Could a slave
Do more? or less? And HE in his new grave!
Her eyes, her cheek, betray no inward strife,
And the ex-empress grows as EX a wife.
So much for human ties in royal breasts!
Why spare men's feeling's when their own are jests?"

Facts about Digestion.

Many popular notions about different articles of food, and there are few subjects upon which people indulge more notions, are totally disproved by scientific facts. We propose to write down a few well established truths respecting the relative quantity of nutriment in different kinds of food, and the relative time occupied in their digestion.

In the first place, however, we would remind that it is by no means the article containing the greatest proporton of nutritious substance, which takes soonest the form of blood and ether, necessary elements of animal life. Neither is the most physical strength supplied by the article containing the nutriment. Nuts are almost entirely composed of nutritious material, oil; potatoes contain eighty-eight parts of wasted matter to twelve of nutriment. Yet the latter impart far more strength to the body than the former. Bread is more nutritious than meat; but meat is stimulating as well as nutritive, and is supposed to act on the bodily functions more than bread.

Another important fact to remember in this connection is that all stomachs are not alike, and that the calculations given below are applicable to a healthy stomach. What proportions of healthy stomachs there are in the world, we do not know; but the probability is that in the majority of cases, food is not so readily digested as here stated. In some stomachs, food of particular kinds ferments, which interferes with complete digestion. This happens most frequently with regard to vegetables—saw-dust doctors to the contrary notwithstanding.

In general, however, the most nutritious and the most easily digested are the best for health and strength.

Wheat is the most nutritious of all substances except oil; containing ninety-five parts of nutriment to five of waste matter. Dry peas, nuts and barley, are nearly as nutritious as wheat. Garden vegetables stand lowest on the list, inasmuch as they contain when fresh, a large portion of water. The quantity of waste matter is eight-tenths of the whole. Only one-fortieth of a cucumber is capable of being converted into nutriment. The nutritious part of the different meats varies from one-fifth to one-eigth of the whole. Veal is the most nutritious; mutton the next, then chicken; then beef; last pork. Fruits vary between two and three-tenths of nutritious matter, and their order is as follows, the most nutritious being placed first; plums, grapes, apricots, cherries, peaches, gooseberries, and melons. Milk contains less than one-tenth of nutritious matter, as it is mainly composed of water. Of all the articles of food, boiled rice is digested in the shortest time, an hour. As it contains eight-tenths of nutritious matter, it is a valuable substance of diet. Tripe and pigs feet (strange to tell,) are digested almost as rapidly. Apples, if sweet and ripe, are next in order. Venison is digested almost as soon as apples. Roasted potatoes are digested in half the time required by the same vegetables boiled, which occupy three hours and a half—more than beef or mutton! Bread occupies three hours and a quarter. Stewed oysters and boiled eggs are digested in three hours and a half, an hour more than is required by the same articles raw. Turkey and goose are converted in two hours and a half—an hour and a half sooner than chicken.

Death of a Father and Son from Rum.—The dead bodies of George and Jonathan Archer, father and son, were found on the 10th inst. in a field near New-Egypt, Monmouth county. The father had a quart jug containing liquor under his arm, and another half-gallon jug, nearly full, was found a short distance from the bodies. The Monmouth Inquirer states that a post mortem examination was made by Dr. G. Fort, and an inquest held, in which it appeared that they had asked persons they had met the day before to drink with them, but were refused. A verdict was rendered of death from exposure while in a state of exhaustion from the use of ardent spirits.

Newark Advertiser.

Great Robbery.—The Branch of the Exchange Bank, at Petersburg, Va., was robbed a few days since, of about $15,000, by some adroit thief, while the Cashier was momentarily absent. This is the second robbery of a bank within a short time, in broad day.

Destruction of the Steamer Raritan.—When the steamboat Raritan was this side of New-Brighton, Staten Island, on her way up the Bay yesterday morning at about 10 o'clock, she was discovered to be on fire. The fire was first seen just before the furnace in the fire room, and when perceived by the passengers was bursting through the deck. There were between 100 and 200 passengers on board, and their terror may be better imagined than described.

Capt. Isaac Fisher, the commander, acted in this crisis with great firmness, and managed the burning vessel in the most admirable manner. He ran her directly ashore on the flats on the north side of Gibbet Island and all the passengers escaped without injury, though two or three of them jumped into the water before the boat landed. There were 9 horses on board and all of them were lost. Some horned cattle were thrown overboard and escaped by swimming. The rest of the cargo, consisting of oats, corn and other produce on the way to market, was all destroyed, the boat being burned down to the water's edge.

The fire was caused by the blowers forcing the doors of her furnaces open and blowing the fire out into the engine room. There was a large amount of produce, and some live stock on board, most of which will be lost. None of the passengers were injured. The Passaic, Capt. Gaffey, brought them to the city.

The Raritan belonged to the Messrs. Stevens of this city and was valued at $70,000, had been lately overhauled and refitted, with new boiler, furniture, &c., at the expense of $30,000—was an uncommonly fast boat, and insured, but we do not know to what amount. The Passaic took down Fire Engine No. 5, and partially succeeded in subduing the flames; the R. will be a total loss.

We hear that one of the firemen of the Raritan is missing; it is feared he has perished in the flames. *Tribune.*

Loss of the Steamboat Wayne.—The steamboat Wayne was entirely consumed by fire, at Newbern, N. C. on the 6th inst. She had just returned from Smithfield, and had among her freight a number of casks of turpentine. In passing between a vessel and one of the wharves, one of the casks struck against the vessel and was stove. The spirits ran upon the deck of the steamboat and over her side; and at the moment when the cask was stove, one of the hands was in the act of throwing overboard the fire, which caught the spirits floating on the surface of the water, and in an instant communicated to the boat. The passengers were saved. Loss about $5.000.

Wreck of the Sloop Jim Long.—The steamer D. A. Ogden, Capt. Kercheval, when on her passage from this port to Montgomery, on the morning of the 27th ult. met with the wreck of the sloop Jim Long, near Cat Island, and rescued a man who was clinging to it, by the name of Tandelier. He was almost exhausted from exposure and hunger, having been in that situation for three days and nights. The corpse of a man named Jack Lowber, who had died the night before, was found lashed to the wreck. Capt. Kercheval carried the surviving Mr. Tandelier to Mobile. *N. O. Commercial Bulletin, 3d.*

Later from Havana.—By the bark John Benson, Captain Welden, arrived at this port, from Havana, we have news to the 3d instant.

The Spanish frigate Isabel Legunda arrived at Havana on the 29th ult., having on board the new Governor General of the Island, Don Frederico Roncall, Count of Alcoy, with his lady and three daughters. His entrance into the city is said to have been attended with great pomp and military display, and he was escorted to the palace by an immense procession. He was received by General O'Donnell, late Governor General, who resigned command and retired the same evening. Gen. O'D. would sail for Havre in a French ship then in port

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A correspondent of one of the Cincinnati papers states that the Buena Vista battle-field is still covered wi h bones, coats, pants, shoes, knapsacks, &c. And what is most singular of all is, that a few Mexicans who were left unburied were still on the battle-field entire. Neither putrefaction nor the wolves prey upon them, but they are dried up like mummies.

Epps, the Murderer.—We learn from the Galveston News of the 3d inst. that Epps, the supposed murderer of Muir, was arrested near the falls of Brazos, where he had been living under the name of Judge Shelby. He had been previously discovered, and the Governor of Virginia notified of the fact, which led to his capture.

RELIGIOUS NOTICES.

Orchard Street Church.—Br. O. A. Skinner will preach Sunday morning, one of his series of sermons upon Christianity and the Sciences. The subject of this discourse will be the agreement between Astronomy and Christianity, and designed to show that Astronomy agrees with Christianity in teaching the unity, goodness, wisdom and greatness of God.

Br. Moses Ballou will supply the Desk at the Apollo Saloon next Sunday morning and evening.

Br. Bulkeley, will preach in Blauveltville the first Sunday in April, morning and and afternoon, and at Piermont in the evening.

Br. O. Whiston will preach at Nyack on Sunday, March 26th, morning and afternoon, and every fortnight thereafter. Conference Meetings have also been commenced, and will be continued every Thursday evening. Sabbath School every Sunday, at 2 o'clock P. M.

Services in the Several Churches of New York and Vicinity.

Second Society.—Church in Orchard street, between Broome and Delancey streets. Services A. M. at 10 1-2 o'clock, P. M. at 3 o'clock. Conference meeting Friday evening, at 7 1-2 o'clock. Pastor, Rev. O. A. Skinner. Residence 73 Orchard street.

Third Society.—Church in Bleecker street, corner of Downing. Services at 10 1-2 A. M. and 7 P. M. Conferences every Tuesday evening in the Lecture room, at 7 o'clock. Pastor, Rev. Wm. S. Balch. Residence 728 Greenwich St.

Fourth Society.—Services in the Apollo Saloon, Broadway, at 10 1-2 A. M. and 7 P. M. No stated Pastor.

Fifth Society.—Church in Fourth street, between Avenues B. and C. Services 3 P. M., and 7 in the evening. Conference every Wednesday, at 7 P. M. Pastor, Rev. Z. Baker. Residence 172 Avenue A.

Brooklyn Society,—Church corner of Fulton and Pineapple streets. Services at 10 1-2 A. M., and 7 in the evening. Conference in the vestry, adjoining the church on Pineapple treet, Tuesday evening, at 7 o'clock. Pastor, Rev. T. B. Thayer. Residence No. 9. Willoughby Street.

Williamsburgh Society.—Church, Fourth street, corner of South Third. Services at 10 1-2 A. M., and 7 1-2 P. M. Conference Thursday evening, at private houses. Pastor, Rev. Henry Lyon. Residence 68 South Fourth street, near Fourth.

MARRIED.

In this city, on the 17th inst., by Rev. Otis A. Skinner, Mr. Charles C. Richards and Miss Matilda Cregg.

By the same, in the Orchard street Church, on the 19th inst., Mr. Wm. W. Lee, and Miss Georgianna J. Best.

DIED.

In this city, on the 15th inst., of small pox, Mr. Dolavel Shumway, aged 44.

In this city, on the 18th inst., Mr. Stephen Crowell, aged 62.

Br. Crowell lived and died in the full faith and enjoyment of Universal salvation. He was a deacon of the 4th st. Church, and an esteemed member, and his death will be a great loss to the church of which he was a member and officer. He lived a quiet and peaceable life in all godliness and honesty. He leaves a wife, children, and a numerous circle of friends to mourn their loss, not his, for to die was gain to him. May the religions sentiments he found of so much worth, be their consolation in their bereavement. Z. B.

A Public Meeting of the Teachers Union Association will be held in the Vestry of the Orchard-st. Church, on Monday evening, March 27th, at 7 1-2 o'clock. Two or three Essays may be expected during the evening. The prosperity of the Sunday School cause demands a full attendance at these meetings, and it is earnestly hoped that every teacher connected with the Schools in the city and vicinity will be present.

By Order Edward J. Small, Sec'ry.

MACDONALD & DUNHAM, Printers.